

CM Civilisation

Medieval Europe by 1500 was a characteristic example as a social and political combining 3 different types of structures : national structures (=Government), local or provincial regional structures (=palatinates e.g : Durham), supranational structures (Christendom).

There was some overlap between the « Regnum » (= the political power of the King of England) and the « Sacerdotium » (=the power of the Pope).

In pre-1534, the Pope had some control and orders came from Rome.

What the King actually did in the 16th was to revisit the balance and to suppress part of the equation : he suppressed the Sacerdotium power. The King became the person controlling the Regnum and the Sacerdotium. The two things were not overlapping but were one in the same thing. That is why that period in the history of England (first half of the 16th century) is not just a particular moment, it is a period of crucial transition which had a lot of repercussions. It was no less important in terms than the Industrial Revolution, because the shift was going to have repercussions (=politics, diplomacy, geography, commerce, culture...)

To some extent as Christopher Hill, an Oxford Historian put it « English history starts in the 1530s ». The transition that took place was a defining moment.

In fact, well into the 1520s, the King wanted to react against the policies in an haphazard way and it took 12 years to react and to do something. Henry VIII wasn't the eldest son : that's only when Arthur, his oldest brother, died, Henry became King. He married Catherine, but she was too old and he couldn't have a son. He couldn't beget a male heir. So he applied to get a special permission to get a divorce, and the Pope said « no » because in the Catholic religion, you can't divorce.

The King couldn't remarry either because his former wife was still alive, so he decided to allow himself to get a divorce. He remarried another A. Boleyn in 1533 and she beget a child but it was a girl (Queen Elizabeth). But A. Boleyn had an affair and he decapitated her, and he remarried another woman again.

Then he realized that he could give himself the right to remarry whoever he wanted to.

But he needed a male heir for his dynasty in order to be credible for his reign. His top priority was political and not religious, so he was ready to do anything simply to preserve his dynasty (national stability in a long term). So his religious decisions were basically justified by his attitude towards his dynasty.

Breaking with Rome is the means to achieve a specific end which is to protect the dynasty.

It is therefore not very surprising that the end result of the schism was with centralisation of power, uniformisation and of course, emphasize on the military (simply because you need to defend the borders of your country in order to make your own choices). These ideas are essentially political and not religious.

To put it in a nutshell, the 1534 schism and the centralisation of power, are the two sides of a same coin. The integrity of a state, protecting England at all costs, under King Henry came before all other considerations and of course, for example, in the 2nd half of the 1530s, the decisions and policies of the King were kind of contradictory.

It was not a religious move, but a political one.

After the Schism, gradually, religion (because it was going to be exploited politically) became part of national identity. Again, King Henry political agenda defined his approach of religion, making it contradictory but only on the surface.

Religion as a means could only play its part : it became one of the newest ways defining English national identity.

From the Schism it was possible, because England had their own Church to say that the country was different because precisely it still belonged to Catholic religion.

« C'est par opposition à la Chrétienté traditionnelle que se forge l'esprit de la nation anglaise, que

s'affirme son identité religieuse et culturelle. Longtemps, les menaces de représailles catholiques, la crainte d'une invasion, et d'une reconversion forcée hantèrent le pays. »

In short :

- 1 - The fact that the balance between Regnum and Sacerdotium was broken by Henry VIII.
- 2 - His top priority was political, it had to do with the future of the dynasty which had to be preserve at all costs.
- 3 - The means to achieve this was religious. Religion played a crucial part at helping define the new national identity. It fitted into narrative.

The population of England was around 5m+, the population of France was around 12m+. So France was a real threat which explain the King attitude : he knew about the diplomatic context and he knew that some things needed to be done.

I - Henry VIII's Early Reign

I, a -

Henry VIII never intended to break Catholicism itself, but he needed to protect the dynasty. The schism wasn't his intention at the beginning, and this is because it was brought up when the Renaissance was getting up from the floor = he must've been influenced by certain cultural changes that were happening and in particular this Humanistic idea that men could change the world. In other words, Humanists, for example, Erasmus, believed that man have potentialities and that you can invent new society. His writings must've been known by the King because Erasmus spent part of his life in London when he was younger and he met the King.

In 1509, on becoming King, Henry VIII explicitly declared his desire to build up a scholarly entourage.

One of Erasmus' books : « In Praise of Folly » => here folly means rejecting tradition. Believing in a non-traditional way.

It may not be the philosophy that the King accepted, but of course in England there were a lot of writers, industrials, merchants... The elite, the nobility, the gentry and a lot of crafts men who were (because they heard, read about it) interested in this new vision, new idea, and pretty soon, it appeared that Henry VIII was going to be a King of the old block. But Erasmus had a huge impact on all the other people.

All these classes were used by the King in order to break from Rome. These people were ready to support a King who was going to do something completely new.

A new cultural context.

I, b – Continuity and Change

England, like Sweden, Denmark, Scotland, etc., which incidentally all broke with Rome in the early 16th century too, was on the fringes of Catholic civilisation. It was objectively rather a secondary power feeling not strong enough to drive a hard bargain with the Papacy. Siding with Rome was then as normal as anything. Henry VII himself had built many a church, founded three monasteries and fought heretics, a behaviour for which Pope Innocent VIII had been very grateful. Like his father, Henry VIII had originally no intention whatsoever to call into question England's relationship with Rome. He then focused on foreign policy, leaving the running of domestic affairs to Cardinal Wolsey (1472-1530)¹. For example, he waged war against France to counterbalance France's influence in Italy, and to add to his own personal glory. He, indeed, considered himself to be by right the true King of France. In 1512- 1513, the English fought in northern France and took Thérouanne and Tournai. Peace was made in August 1514.

In fact, England's relationship with the wider world was going to play a major role as regards the divorce question from the 1520s. The ups and downs of foreign policy dictated the King's behaviour in this matter as much as the latter dictated the former. Indeed, Henry VIII's request was dependent upon a number of diplomatic factors. By 1519 the death of Emperor Maximilian and the rise of Lutheranism² on the European mainland altered the balance of power. In 1521, Henry signed a treaty with Charles V (a very ambitious 19-year-old, who e.g. hated the French domination of Milan) and, accordingly, launched expeditions in 1522-23 against France, which used her Scottish connection to put pressure on England. However, after the battle of Pavia (1525), where he defeated Francis I without any help from his penniless English ally, the Spanish King would not share the fruit of his victory. Charles V, by far the wealthiest European monarch anyway, was now the undisputed master of Italy. England was made to understand she was the junior partner of the alliance. Hence the reversal of alliances that followed and saw England join Rome, France, Venice, etc. against the Empire.

¹ Archbishop of York and Chancellor from 1512 to 1529.

² It is a major branch of Western Christianity that identifies with the theology of Martin Luther, a German monk and theologian. His '95 Theses', first published in 1517, were an attempt to reform the theology and practice of the Roman Catholic Church; they actually launched the Protestant Reformation.

This was to be undone by the Cambrai peace signed by the French and the Spanish. Indeed, in August 1529, Francis I and Charles V got reconciled. Importantly, it meant England found herself isolated while the Pope, Clement VII, was at the mercy of the Emperor, and therefore most unlikely to look favourably upon Henry's request. The English King then realised breaking with Rome might be an option as his situation was now hardly tenable.

The Queen (whom he had informed about his divorce intentions as early as June 1527) was his enemy's aunt and he had only one daughter, which meant the dynasty was in great danger of being under attack should he die. Drastic action was required. Wolsey's inability to find a solution to Henry's matrimonial problem was to result in some three decades of upheaval and sweeping changes (in particular the increased collaboration between King and Parliament as a way to break the deadlock).

II – State versus Church

a – From Matrimonial Problem to Schism – A Very Short History

After various failed initiatives Henry VIII stepped up the pressure on Rome, in the summer of 1529, by compiling a manuscript from ancient sources proving in law that spiritual supremacy rested with the monarch, and that Papal authority was illegal. In 1531 Henry first challenged the Pope when he demanded £100,000 from the Clergy in exchange for a royal pardon for their illegal jurisdiction, and that he should be recognised as their sole protector and supreme head. Henry VIII was recognised by the clergy as supreme head of the Church of England on February 11, 1531, however in 1532 he was still attempting to seek a compromise with the Pope.

In May 1532 the Church of England agreed to surrender their legislative independence and canon law to the authority of the monarch. In 1533 the Statute of Appeals removed the right of the English clergy and laity to appeal to Rome on matters of matrimony, tithes and oblations, and gave

authority over such matters to the Archbishops of Canterbury and York. This finally allowed Thomas Cranmer Archbishop of Canterbury, to issue Henry's annulment; and upon procuring it, Henry married Anne Boleyn. Henry VIII was excommunicated by Pope Clement VII in 1533. In 1534 the Act of Submission of the Clergy removed the right of all appeals to Rome, effectively ending the Pope's influence. Henry was confirmed by statute as *Supreme Head of the Church of England* by the first Act of Supremacy in 1534.

b – The Build-up to the Schism

Breaking with Rome was tightly controlled by the state. In essence, the English Church was nationalised. The Church indeed, by the late 1530s, had become a state department like any other, a royal instrument for national unification. Any appeal outside England was prohibited and no foreigner could intervene in English affairs on pretext of religion. Hence the phrase used by some historians to deal with the period: "state catholicism" or "national catholicism".

All along Henry had called on the Parliament to arbitrate between the two parties. This had been a stroke of genius: he had resorted to a secular, not religious, institution which, by definition, can only defend the interests of its own nationals by upholding their rights as members of a sovereign nation against infringement by foreign powers. Strangely, in the early days of the so-called "Reformation Parliament", the King never realised its potential in terms of his own problems. In November 1529, the Parliament was not summoned to help the King champion his stance. The Commons as a matter of fact launched a scathing attack on the Clergy (death duties, pluralism, etc.). It was the subsequent bitter strife between the bishops and the activists in Parliament that convinced Henry that the Parliament may have a role to play against Rome.

By calling the Parliament to the rescue, he naturally played the card of national unity and sovereignty. By asking the Parliament, i.e. the political nation, to help him settle his difference of opinion with Rome, Henry VIII chose a course of action that was a decisive factor in terms of unification and autonomisation of the political sphere as he insisted on coordinating the action of the three big political forces of the county: the Crown, the King's Council and the Parliament, against the legislative independence of the Church.

Significantly, in May 1530, at the conference held at St Edward's Chapel (Westminster), what the King challenged was the notion that an Englishman had to appear before a foreign jurisdiction. In other words, by calling into question the notion that he could not divorce Catherine of Aragon, he did in fact primarily challenge the notion that Rome had a right to interfere with the lives of the states. That is why, and quite logically, Henry VIII could remain a staunch catholic all his life no matter how hard he tried to reform the Church, both its rites and organisation, as faith never really was the problem.

In March 1532, the Parliament attacked Rome for the first time, and insisted it might cut the sums given to Rome when a new bishop was appointed (which it eventually did; they were cut to 5%). In May 1532, the King and Parliament compelled the Church to surrender the legislative independence of its synod and Canon Law (traditionally controlled by the Papacy) to the authority of the King (it became mandatory from 1534). The diplomatic context changed yet again in 1532 when, so to speak, Charles V and Francis I fell out with each other again. Henry VIII could then step up the pressure.

In early 1533, the Parliament therefore passed an act banning appeals in front of foreign jurisdictions with relation to matrimonial disputes and the provisions of a will (*Act in Restraint of Appeals to Rome*), which ended the clergy's legislative independence from the English state. This was a turning-point in the constitutional history of England to the extent that it was a redefinition of the relationship between the temporal and the spiritual, that had hitherto been kept separate to some extent (the Church had been a supranational institution - see intro.), but were now both

completely and utterly controlled by the King, a vital change that could only make civil law paramount. Hence the emphasis on the "imperial" nature of his power / sovereignty in the preamble of the act. The preamble extolled national autonomy and the notion of an independent empire. It read: "this realm of England is an empire (...) governed by one supreme head and king having the dignity and royal estate of the imperial Crown of the same". The age-old dichotomy between secular power and spiritual power no longer applied. Unsurprisingly, the 1533 measure was primarily about the duties of English subjects.

Although it did not quite mean Henry was now fully in charge of anything that had to do with religion (many a tie with Rome remained), the 1533 act can rightly be seen as a dress rehearsal for the final break with Rome (with, nevertheless, Henry VIII perhaps not realising how far he had gone). England was indeed on the fast track to becoming a state in the modern sense of the word, and far more integrated, than any other, be it France or Spain, because the King now had control not just over commonalty, but also, virtually, over spirituality. The act actually confirmed and epitomised a much earlier trend, namely the rise of monarchical power and that of nation states to the detriment of the Church.

The King had *de facto* been the head of the English Church well before the Schism took place, as e.g. he had almost controlled from the 15th century all appointments of bishops. Over the years, both parties had arrived at a *modus vivendi*. More generally, collaboration at all levels had been the rule. The more so because the Church played a vital role in social life; indeed, the Church ran schools, hospitals, etc., which non-clerical persons had helped found; it was also the largest landlord in the country and as such belonged to the landed elite and employed countless lay people. There was then little break with the past in 1533; rather, it was the logical outcome of the slow pace of changes reaching back, again, to the Middle Ages. When Cranmer pronounced Henry's marriage invalid on 23 May 1533, however, and A. Boleyn was crowned on 1 June 1533, England definitely cut herself loose from Rome. There merely remained to complete the organisation of the unitary state.

c – The 1534 Schism itself and its Political Implications

In early 1534, Henry's marital situation was clarified by the passing of a *Succession Act*. The *Act of Appeals* was amended; the *Act for the Submission of the Clergy* indeed, abolished all remaining payments to Rome (although relations with the "Bishop of Rome" were clandestinely maintained). The outright nationalisation of the Church started in March 1534, when a new act was passed to suppress completely payments made by the English Church to Rome and to make monasteries answerable to the King only. Most importantly, in late 1534, the Parliament passed a short statute, an *Act of Supremacy*, which marked the beginnings of the "Anglicana Ecclesia" and meant there could now be no exemption from royal supremacy:

[...] be it enacted, by authority of this present Parliament, that the king, our sovereign lord, his heirs and successors, kings of this realm, shall be taken, accepted, and reputed the only supreme head in earth of the Church of England, called Anglicana Ecclesia; and shall have and enjoy, annexed and united to the imperial crown of this realm, as well the title and style thereof, as all honors, dignities, preeminences, jurisdictions, privileges, authorities, immunities, profits, and commodities to the said dignity of the supreme head of the same Church belonging and appertaining; and that our said sovereign lord, his heirs and successors, kings of this realm, shall have full power and authority from time to time to visit, repress, redress, record, order, correct, restrain, and amend all such errors, heresies, abuses, offenses, contempts and enormities, whatsoever they be, which by any manner of spiritual authority or jurisdiction ought or may lawfully be reformed, repressed, ordered, redressed, corrected, restrained, or amended, most to the pleasure of Almighty God, the increase of virtue in Christ's religion, and for the conservation of the peace, unity, and tranquility of this realm; any usage, foreign land, foreign authority, prescription, or any other thing or things to the contrary hereof notwithstanding.

The role of the so-called "Reformation Parliament" now needs to be looked at. Summoned in August 1529, it sat from October 1529 until 1536, but not in 1530), and was the first Parliament in 15 years to the exception of the parliament summoned in 1523. For the first time, the "Reformation Parliament" assumed during that period a truly important function when it was called by Henry VIII to participate in the most important pieces of the legislation being enacted. Paris-I historian Jean-Philippe Genet calls this "a new beginning" for the English Parliament (*La Genèse de l'Etat moderne – Culture et société politique en Angleterre*, 2003, p. 92).

That Henry VIII could count on, and expect, the support of the English Parliament in his attempt to break free of the Roman Church is beyond doubt. Not only could he coerce any individual MP (e.g. by imprisoning him or confiscating his estate, etc.), but he also knew that the backbone of the parliamentarians (the noblemen, the commercial middle classes and professions) would be only too glad to be rid of the influence of the Church. Importantly, in the long run, this meant increasing the power of the Parliament itself in the sense that any change in the law of the realm or concerning religion had to be approved by it and could only be enforced provided its sovereignty was upheld. By making himself more powerful, Henry also inevitably made the whole of Parliament more powerful.

The schism widened the scope of the MPs' responsibilities; among other things, they had to settle the vital succession question. In March 1534, the passing of the *Succession Act* (a crucial move for the survival of the dynasty, as it determined the order of succession to the throne after the King's death, a power that no other prince in Europe could claim) was echoed by, in the same year, the *Act of Supremacy* and the confirmation of the 1532 submission. The three went together, but the *Succession Act* came first (not chronologically) and the other stemmed from it; indeed, he had to take the affairs of the Church into his own hands to make sure the legitimacy of his and Ann Boleyn's progeny would never be called into question. The future of the dynasty did therefore matter more than anything else. But, naturally, by so doing, the Monarchy then became, paradoxically, and more than it had ever been, an integral part of the Parliament, which was bound to limit the power of the King in that it made him less likely to take decisions on his own within his Council.

For instance, the 1534 *Act of Supremacy* insists, as just seen, that it is the Parliament that "declares the king, our sovereign lord, is accepted and reputed to be sole supreme head of the Church of England on earth". The most interesting thing about it in fact is that the act did not give a new doctrinal definition as to what the Church really was, but merely a territorial one, as is obvious in the use of the phrase "Anglicana Ecclesia", which as yet did not mean the same as Anglicanism (a word that only appeared in the following century).

In other words, as head of the new Church, the monarch derived his power directly and exclusively from the English Parliament, a major and profound innovation since the change was not placed under the supreme authority of royal proclamations. In that same year, the *Act on Ecclesiastical Expenses* changed the relationship between King and Parliament for ever as it spoke about "the King in Parliament"; sovereignty was then formally and effectively shared, with the Monarch being an integral part of the Parliament. In other words, the Parliament now consisted of three entities, the King, the Lords and the Commons, the body politic of the realm being the sum total of the three, and the Church being the English nation in its relation to God, with all authority flowing from the king.

The dissolution of the monasteries from 1536 to 1540 made the secular element more powerful in Parliament, and the latter therefore more independent. The suppression of 29 abbots (thereby cutting their number by at least 50 per cent) meant there was now an increased number of laymen in the Lords. The rights of the Commons were enhanced too; in 1542, although it was to be restricted from 1558, freedom of speech in the House was granted by the King (it had been claimed by Th. More as early as 1523 when Speaker of that year's Parliament), and so was the right for some of the Commoners to meet him occasionally. Most crucially, the Parliament had *de facto* been allowed to tackle and debate on the religious question. This new relationship is

exemplified by the fact that over 1539-1547, Parliament was summoned no less than three times and sat over 1539-1540, 1541-1544 and 1545- 1547. It is interesting to note too, that the term "Commons" (meaning those of the MPs who were not of noble rank) appeared in 1546. By 1547, they even had their own *Journal*.

In 1544, referring to this, Henry VIII himself used the "head and limbs" metaphor. In other words, the Parliament had become a representative body, not just an advisory (= consultative) body with voting rights (= "deliberative"). A year earlier, in 1543, he had insisted that his own power was all the greater when the Parliament sat.

The role and importance of the Commons must not be over-emphasised however. The King retained the upper hand throughout the period; on the one hand, he could count on the Lords, both Spiritual and Temporal, in particular those whom he had appointed; on the other hand, he was supported in the Commons by members of the Privy Council. For example, with respect to taxation, the government had by the mid-1530s embraced regular taxation: the King could now ask the Parliament to contribute towards the cost of anything without any justification. Another fine illustration of all this is the passing of an act in 1544 whereby the King was allowed not to repay the loans he had taken out over the years in particular those to pay for the war against France. More generally, from mid-1540 to mid-1546, Henry VIII took sole responsibility for all that was done and attempted, and on the home front, in terms of going on reforming the commonwealth, promoting a government programme or having government bills examined in Parliament, little actually happened.

The fact remains, however, that the word "state", though rarely used in the 16th century (the phrase used to refer to it being instead "the King and his Council") came into use in 1538, two years only after the end of the "Reformation Parliament".

By and large, royal authority had of course been made stronger on account of the Schism, which meant the Monarch was now in charge of the whole Church, at a time, what's more, when it had – so Henry believed – to be defended because of doctrinal attack from mainland Europe (Lutheranism). Yet, England was not an absolute monarchy, nor a dictatorship (as the King had to abide by laws that placed limits on his authority: Royal Proclamations e.g. had to stay within the law). The Tudors were definitely a race of constitutional monarchs at the head of a law-centred society. The Tudor monarchy may have been quite personal, but, as Cambridge historian Geoffrey Elton once wrote: "The political nation's consensus under the King depended rather on a mutual nexus of need." (see Geoffrey R. Elton, *Reform and Reformation – England 1509/1558*, 1984 [1977], p. 24)

All in all, by the 1540s, England was rather an authoritarian regime relying on a consensus at city and county level, which political arrangement, without the Monarchy fully realising this, was ushering in the principles of a relatively liberal society. As B. Cottret put it (*Henry VIII: le pouvoir par la force*, 1999, last sentence): "Le règne de celui qui fut à la fois ogre et roi demeure à plus de quatre siècles de distance la scène primitive où se constitue en Angleterre l'Etat moderne. "

In fact, the struggle for supremacy between Crown and Parliament was only beginning; it came to a head in the early 17th century when both James I and (above all) Charles I wanted to salvage the Royal Prerogative, which partly triggered the Civil War. Afterwards, although the King remained quite powerful well into the 18th century (he could appoint new Lords and army officers; he normally had his way in foreign affairs, etc.), the Parliament and the government drawn from its ranks were the real driving force behind Britain's policies.

- The King enjoyed the Royal Perogative : certain number of power that the King could exercise on his own (chose who came next and so on).
By 1534 the King had control over certain fiels such as succession and so on and then, he had control over religion.
- The King was made supreme head by Parliament and it enhanced the power of the Parliament because the control of the Chruch was in the hands of both the King and the Parliament.
The Act was emanated by the Parliament : this act had to be done because he needed to make the move as objectively as possible, as a national representation, as if not just the King was breaking with Rome, but the whole nation => « national catholicism ».
Parliament is going to take decisions that going to have repercussion on the religious context within the country.
At the same time, the dichotomy between Secular and Religious/Spiritual power no longer applied. King and Parliament controlled both spheres and the two somehow overlapped.
- The active Supremacy, early on was just about the succession. Because the approach of diplomatic and domestic problems by the King changed, his approach over religion changed accordingly. Whenever he had to make new political choices he had to make religious choices.
- When he was threatened by Spain and France, he made allas with German and had a Protestant point of view. Then, the threat of the invasion as rezoned into the past and he tried to impose the Catholic religion again (1539).
- « King in Parliament » means that he exerces his power in Parliament => both the King and Parliament share the power.
- In 1542 : Freedom of speech was granted.
Nevertheless, it doesn't mean that the King became powerless.
- This balance of the power was going to last until the 18th century, but with up and downs.
- The Schism and this new relationship with the King and the Parliament is not the end of the story.

d - Great reorganization, centralization and unification

It was all very well to break with Rome, but there was a danger to be invaded by Italian or French or someone else.

The reverse of what the King wanted could happen.

In order to make sure that the country stay united :

- Government had to be reorganized with fewer ministers to make control easier.
- The Army had to be reorganized. England didn't have a Standing Army, so when England was in war the King had to call for mercenaries (= not reliable and cost a lot). But because of the Schism and the instability that was created, for the first time, the English Parliament in the 1540s drew up a number of bills precisely with the view to create a Standing Army (= cost less). This was a way to respond to the instability diplomatically created by the Schism. Standing Army used to have a bad reputation = people used to think that it was a threat to their freedom.
- But when you break with the most powerful continental power, it's bad for business, in particular when there is a war.
So in case England had to fight against Spain and France for ex, in the 1540s, tax collection was made more professional / rational. It was reorganized.

At the same time, the King actually attacked the liberties (=specific rights) of certain regions in Northern England.

Ex : In County Durham (near Newcastle) the judicial system was controlled by the bishops, and it was taken away and became the King's preserved.

Wales in 1536, just before the Schism happened, weren't the Wales we know today. Between England and Wales, a march was created as a buffer zone in order to stop the Walsh to come in England and to protect the country.

But then the King decided to control the Walsh himself and became annexed to England. The same thing happened in Scotland, because England feared the French would use Scotland as a mean to attack them in the North (=the back door). It shows that civil peace remained a utmost importance for Henry VIII throughout the period.

But it's also a question of the economy. It will come with no surprise that Henry VIII had a Navy Board created in 1545. The idea was to organize the Navy on a permanent basis. The channel ressources into the building of ships for the English Navy.

Parliament also intervned into the economic sphere and in particular to control and boost export cloth which is by far the most prosperous industry in England.

The cloth industry played a great part in the economic development of England.

As early the 1530s, the King tried to control the trade so that cloth could be boosted which it by 25% in 1533.

A different picture of England emerges : a country that had broken off many relationships within the European continent and that had become self-sufficient.

To conclude, this clearly shows the King's intention to control all communities which became an absolute necessity in the sense that the English nation was under constant pressure from various quarters. The King was determined not to antagonize the population (he had to come with the right narrative, the right propaganda, and to make sure that living conditions did not come any worse because it would have been horrible).

It is not surprising that the Schism went with a number of other decisions that had nothing to do with religion.

Those changed took best part of 15 years. The more the King felt under pressure the more centralization. The less, the less.

However, the Schism was a real revolution which led to a new situation (religiously, economically...). One decision had an effect on all the spheres.

e - Diplomatic situation

Importance of foreign policy => Each and every diplomatic move was a response to an international situation which depended upon the Schism.

The reason why the King Henry VIII waited until 1544 to go down the road of the Schism is because at the time, English policy was determined as we've said by apprehension and fear of direct action by the Spanish King Charles V.

On top of this, it wasn't a question of knowing how powerful you were comparing to the King of Spain, but considerations in term of foreign policy were financial too.

The King needed to make sure that he had forthcoming in order to fight against Spain and France. In 1538, there were other considerations : Northern Germany had become Protestant, and that allowed to find allies in Europe in case of an attack of the French and the Spanish.

He needed money for the navy, and the manning. There had been a collapse between England and both Spain and France, regarding the possible remarriage of Henry VIII with a princess of either France or Spain. But Henry VIII needed to marry someone of Protestant confession so he married a Protestant German Princess.

Then, he decided not only to boost his navy but also to build force in costal defenses in Southern England. He found the money by suppressing monasteries and selling them (1538-39).

The 6th article : evidence that the King's policy changed once again. He considered that the threat had gone : in early 1539, the crisis between England and both France and Spain reached the climax when French and Spanish withdrew their ambassadors but that was it. In other words, there was no invasion, no battle, no military action taken against Henry VIII. The France were too busy in continental Europe along with the Spaniards who had to address the Turkish threat. This is when Henry VIII realized that there was no threat anymore : U-turn, stress on the Catholic lethargy.

f - An obedient nation ?

The suppression of monasteries was an aubain for people who had means to buy lands and who could make money out of it = the Schism was positive for the gentry and the nobility (20% of the national territory : these two classes created huge estates), but it was more difficult for the rest of the English nation (90% : the huge minority, common, poor people). The population had little to gain by the Schism, and of course, they remained deeply Catholic a long time after the Schism. It is likely that many rejected the Schism but they had absolutely no power and 3/4 of these people were living in small farmers communities (= didn't know how to read, or didn't have time to organize revolutions...). They were powerless.

On top of this, insecurity was rampant (=très répandue, terme négatif) in an age where the King could have you executed, and they believed probably that stability was a good thing : they saw the King as someone who would offer them stability. If they had to choose between stability and fighting the King, they would choose stability.

There was also propaganda which said that the King's policy was a good one, and a lot of people must have believed it. In other words, through the publishing books, pamphlets, songs it was easier to have the message cross the population, and if they rejected the Schism, they were considered as being anti-English, and nobody wanted that.

As we've seen, not only propaganda played a vital role, but also legislation (like the 5th article) and of course, threats. For ex, from the early 1545 any verbal attack on the King and his family could mean the gallows.

At the same time, pressure was put on the priests, on the clergy to deliver the royal message in Churches. National Loyalty was also taught from the pulpit (= la chaire du curé).

That is why, despite the U-turn, and all the problems, there were just few risings (= The Pilgrimage of Grace). These rare insurrections involved just a few thousands people, in particular in Northern England.

In 1536 in Lincolshire.

But two weeks afterwards this movement was put down and another rising had taken place in Yorkshire and it lasted until January 1537, but unfortunately for people that had risen against the King, repression was ruthless. That is why, all the risings and insurrections have been put down.

These insurrections took place because they were led by aristocrats who armed common people to rise against the King : they were in front line to paid the price when there were executions.

To put it in a nutshell : yes, the nation was obedient.

III - The cultural dimension

a - The mainstay of the new society

The National Church was using the national language which was English.

Eight versions of the Bible were published.

A cheaper version for domestic use was actually published.

The Schism was also fruitful in terms of book writing in English. The reason for this is that the Schism meant that newest writers, thinkers but also politicians and clerics got involve in the

polemic for or against the Schism, and they did so in English.
Over the mid-15th century, the number of authors writing in English actually increased for around a third to a whopping 85%.
This means that these writers were turning their backs on Latin.

The Bible played a great part in society in terms of myths.

b - The arts and humanities

The dissolution of the monasteries meant that religious architecture and paintings were in decline. This was the starting point of something new : painting was no longer mainly religious but was first and foremost portrait painting.

The Schism directly affect what is known as *Canon Law*. => Common Law = law in England based on precedents. It's a series of precedents which justify the decisions which are taken (= prendre des décisions selon ce qui s'est produit avant, et non selon des textes de loi).

That was the end of the teaching of Canon Law, and now in schools the stress was very much on Greek (Ancient), philosophy and the sciences.

The Schism went hand in hand with the perfecting of the Tudor myth. In other words, the genealogy of the Tudors was emphasize : it's a long standing character (the Tudors have been there for half a century).

The idea : to promote a new myth about the dynasty, saying that it's a long dynasty which have its roots in the Welsh past.

Portraits of the King and also personal portraits of the King were commissioned and of course, they increasingly used these symbols (Welsh symbols).

Wales were supposed to be the part where the last of British people have survived after the Roman invasion.

Message : we were here first => before the Romans, before the Saxons...

Idea that they have been around for decades, centuries.

All these symbols, myths were very much at the center of the pageants.

The idea was to persuade the nation that the Tudors ruled because it was historically and culturally natural.

The stress on the Welsh roots linked Henry VIII and his dynasty back to King Arthur. But there is no truth in all of this = it's only a mean to an end. The King needed these symbols and myths for his dynasty and his survival.

IV. The Henrician settlement, an enduring legacy ?

a - A politic and religious legacy under the reign of Edward VI

Edward VI : born in late 1537 and he became King when he was 9 years old.

He was too young to actually reign over England, so although he was the official King, England was ruled by a group of people who, all of them, were socially conservative, and they also had Protestant leanings.

That is why, because they were in the driving seat, in 1547, they actually revisited the liturgy of the Church.

For ex, in 1549, Parliament adopted a new Act of Supremacy which made compulsory that each Church should use the book of Common Prayer, which of course, was clearly Protestant.

This was a measure taken by Parliament and not by the King.

With the death of Henry VIII, Parliament was taking over major liturgical decisions.

Another piece of legislation was also introduced which allowed the priests to get married.

As time went by, Parliament was going to redefined religious dogma in a more Calvinist fashion.

In May-June 1553 : A new piece of legislation *The 42 Articles*. Calvinism is very different from Catholicism.

Calvinist believed in equality between priests and the congregation. It means that they reject the notion of hierarchy, top-down organization.

Also, they believed that they could only reach God if they try to do it on individual basis.

Also, salvation could not be guaranteed by the Church or good works but only by individual faith. In short : the word of God was the only authority. This is known as the principle of *Sola Scriptoria*.

This situations was supposed to encourage people to read the Bible in English.

But problems :

Those who controlled the young King : from 1552, Edward began to show signs of illness, and in early July 1553 he died of tuberculosis.

This is when Mary Tudor became Queen.

Mary Tudor was deeply Catholic, and she was allowed to get the power because Parliament wanted to turn back the clock.

Edward was the King's son born to Jane Symmour, his third wife.

Mary = daughter of Catherine of Aragon, and she was the eldest child of Henry VIII.

She succeeded to her brother because she has the backing of the Catholic aristocracy, gentry which rejected the Calvinist approach of the radical group.

She became Queen on account of Catholic support, so she realized that it was important to keep all these people loyal to her.

But of course, as a Catholic she wanted to do away of the Calvinist reform. She turned to the Parliament by calling them 5 times in a period of 5 and a half years.

In late 1553, despite some opposition, a majority in the Parliament, repealed all the majors taken previously (she asked for it).

As if the Schism have never taken place.

Nevertheless she could not give the confiscated land to the clergy because it now belonged to some rich people who bought it.

She got Parliament to go all the way back to the Schism situation + she managed to get Parliament to recognized again the authority of Rome.

In doing this, she was supported by her husband Philip II of Spain who was a Catholic prince.

As time went by, she felt stronger and stronger.

Despite this, she proved to be a very tough ruler and she gone down into history as Blood Mary : she had many people executed for not respecting the Catholic line. Marian persecution.

At the same time, the idea was to rationalize Government and to increase centralization of power.

For ex : the organization of the Navy was improved.

At the same time, she had the coastal defenses built by her father, rebuilt. The militia was also reformed in 1558. By the end of her reign the state was probably in a very good shape, condition.

The first measure she took was to give Parliament the Statue of Repeal : the point being to go back to the 6 Articles of 1549 which had reintroduced the Catholic liturgy. This eventually led to arrests, imprisonments which served as a warning.

The 1547 was a period of changes that affected not only religion but also ways of thinking and the constitution (=centralisation continued).

b - The Elizabethan age a point of no return / The passing of the early Tudors

1580s => particularly stable.

Queen Mary's reign = too short to impose the return of Catholicism + for her brother to impose a Calvinist or Protestant approach on the country.

But it's different with the Queen Elizabeth = she had 45 years to perfect the country. She had everything : stability and length of time.

On account on this particular situation, she aroused a completely new system and tradition which had everything to do with the calculation of the new queen.

Out of the situation on both ED and MARY arouse a completely novel situation-system-tradition

The result is known as Anglicanism (-> ism bc we have a religious ideology).

Post-Schism = people may have referred to *Eglesia-Anglicana* =/= Anglicanism.

Of course, the term Anglicanism was not particularly popular : people would refer to the new system as the « Established church » / church of the state = renvoie à une ideology religieuse => this was established by law.

The reason = on the one hand she could not go back to the pre-schism situation (impossible to do this) bc politicly she didn't want to have to recognize the authority of the Pope. She didn't want to re-establish the catholic church in england. She doesn't want any authority above her and no authority of the Pope.

2nd pb : dissensions in the Parliament. Religion was a decisive issue.

So the Queen chose the middle ground : not protestantism, not catholicism, she chose a compromise between the two extremes. She knew that she couldn't take any side.

It was a kind of mixture between the two extremes : she came up with this particular religious system bc she had a political problem to address.

This is known as the Elizabethan via media (=la voie médiane).

But this mixture of the 2 extremes is also known as the Elizabethan paradox = she mixed two liturgies which were completely different.

She was for the political system which was the most likely to deliver a stable England. Very cleverly, when she chose her ministers, she chose both Catholic and Protestant ministers, which is consistant with the political-religious policy.

Again, this Elizabethan paradox/settlement consisted of a religious based on the marrying of two extremes and at the same time, she chose Protestants and Catholics ministers.

At the same time, she had new legislations introduced : for ex = in 1588-9, Parliament

passed an Act of Uniformity, a new one in fact, (as soon as she came into power), the idea was to make sure it was a legal obligation to go to Church every Sunday. To make sure that everybody would behave in the same way from a religious point of view in order to make England stable. People had to do even if they were Presbyterians or Calvinists : pp needed to have the same service every Sunday, there was a need of stability, uniformity = everyone do the same.

At the same time, she had a certain number of bishops dismissed (14 of them). For ex : a new archbishop of Canterbury was appointed because she was trying to appoint people who were going to do what she was bedding. This paved the way for the 39 Articles in 1563.

When you want to make sure that people are going to vote for your legislation (the one you think is good for the country), the best thing to do is to put the relevant people in place. She wanted to put an end to the roller coaster that was the life in England because of the numerous changes made by Henry VIII and Mary.

In the same year, 1559, a new book of Common Prayer was introduced to make sure everybody would pray from the same book. Paving the way for the big lead forward => 1563 legislation.

The crucial element is that this was topped by a new active supremacy in 1559. Religion had become intently political bc of the Schism and if you did not do the Queen's bedding (politically or religiously) it was as if you were attacking the Queen and you rejected the Queen as Queen. If you were loyal to the Crown, you had to accept the Queen religion.

As in the case of her predecessors, Queen Elizabeth turned toward the English Parliament bc she had her own people in the Parliament and from the Schism Parliament had the responsibility (with the Monarch) for religious matter.

Logically, all the changed introduced from the early days of the Queen's reign were made by authority of this present Parliament.

Parliament = played a crucial role in outlining, defining the official policy of the country.

This is interesting bc she summoned Parliament a lot less than her own father Henry VIII. Like her father, when Parliament was not sitting, the Queen used a Royal Injunction to make sure that people respected the new system, the new established Church.

Very few people rejected this, and very few penalties were imposed on the population. The people were very prudent and they accepted for the best the new Elizabethan settlement and in particular in the North of the West of England = Catholic population stayed really thick on the ground.

This was done on purpose : like her sister, she could have decide to hang all who would have disagreed with her, but she wanted internal peace.

But by the early 1570s the Queen had to go for a different approach, because the problem was that the Pope in Rome did not like the 39 Articles and Catholic propaganda was very caustic and by then, the Pope had decided to excommunicate her (39 Articles = too Protestant for the Pope) when he realized that she wasn't going to change the settlement. Her reaction = she wasn't crossed by the Pope, she only wanted to make sure that England was stable. She didn't say anything to her excommunication which meant that the Pope had become her enemy.

So she had to take further cohesive measure to make sure the country would not be invaded and that the Pope would not overthrow her.